

Vol. IV. 至於是邦也必聞其政 No. 12.

THE  
**CHINESE RECORDER**  
AND  
**MISSIONARY JOURNAL.**

Devoted to the extension of Knowledge relating to the Science,  
Literature, Civilization, History and Religions of  
China and adjacent Countries:—With a  
Special Department for Notes,  
Queries and Replies.

**MAY, 1872.**

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**FOOCHOW:**  
Printed by ROZARIO, MARÇAL & Co.

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# THE CHINESE RECORDER. AND MISSIONARY JOURNAL.

VOL. 4.

FOOCHOW, MAY, 1872.

No. 12

## BIRTH PLACE OF CHU-HI.

BY REV. R. S. MACLAY, D. D.

In company with the Rev. F. Ohlinger, in the winter of 1870-71 I had the pleasure, for the first time, of spending two days at the birth place of Chu-hi, the celebrated Chinese commentator and philosopher (born, A. D. 1130).<sup>\*</sup> It has occurred to me that possibly some of the patrons of *The Recorder* may be pleased to read a short notice of the place which I am able to prepare from notes taken on the spot. The opportunity to see this interesting place occurred while we were making a missionary tour through the Southeastern portion of the Yen-ping prefecture. Starting in chairs from Yen-ping city (capital of the Yen-ping prefecture) we traveled nearly due south; and, after passing through some of the most impressive mountain scenery I ever saw, we arrived, on the afternoon of the third day, at Yu-ki city, which claims the honor of being the place where the infant Chu-hi first saw the light. The distance from Yen-ping to Yu-ki is about sixty miles.

Yu-ki city is situated on the left (west) bank of the Yu river, about forty miles from where its waters enter the Min. Its distance from Foochow is about 140 miles, in a southwesterly direction. The city is the capital of the Yu-ki district, in the Yen-ping prefecture of the

Fookien province. The city is so environed by high hills that the traveler approaching does not obtain a glimpse of it till he is almost entering its gate. The Yu river flows along the east and southeast sides of the city just outside the wall. Opposite the city the river forks. One branch passes close to the southeast wall of the city, and thence on, in a southerly direction, to the interior of the district; the other branch turns east of south, and is navigable for small boats to Ta Tien city, 100 miles, and perhaps even beyond it. Two well built covered wooden bridges span the southern arm of the river, and connect the city with the small suburb on the opposite bank. These bridges are only about a quarter of a mile apart, and as they cross the same stream and connect the same points, while the amount of travel is not great, I was curious to know why they built two bridges. As was to be expected "Fung Shui" was at the bottom of it. The people in certain portions of the district subscribed funds towards the erection of one bridge, and after it was built all the good luck went to them. To counteract this, the people in the other portions of the district then raised a large amount of money towards building a second bridge, and having completed the necessary arrangements with the city authorities, the structure was put up in good style; and there the two bridges now stand almost side by side.

One of these bridges has four spans, is 270 feet long by 18 feet

<sup>\*</sup> For an interesting account of the Life and Writings of Chu-hi, see Chinese Repository, Vol. XVIII p.p. 187-206.

wide; light from floor to eaves of roof, 10 feet, main passage-way in the centre, 12 feet wide, on each side of which is a foot path 3 feet wide. The roof is supported by four rows of posts or columns extending the entire length of the bridge, the columns in each row being about 12 feet apart. The timbers in the roof immediately overhead, are covered with large written characters, giving the names of those who contributed towards the erection of the bridge, together with the amount of their subscriptions, &c. These inscriptions impart to the interior of the bridge a picturesque appearance. The other bridge is similar, in its general form, to the one just described; it, however, has only three spans and is only 170 feet long. I found one of these bridges an excellent place for out-door preaching.

The walls of the city are built of brick and stone, and are in good condition. The north wall runs over the crest of a high hill, and on it are built two or three guard-houses or small forts. The population of the city is estimated at fifteen thousand. The business is confined to one street, nearly a mile in length, from northeast to southwest. The general trade of the city is in the hands of ten or twelve large companies or firms from near Foochow. Its business connections with Foochow are very intimate, and from that city it receives all its supplies of foreign goods; in return for which it sends large quantities of paper, lumber, dried fruit, &c. The local dialect is quite different from that of Foochow, and yet I was told that nearly all the inhabitants of Yu-ki city understand the Foochow dialect. The communication with Foochow is almost exclusively by water; and a large fleet of boats, adapted to the difficult navigation of the Yu river, is employed in the trade. Boats descend from Yu-ki to Foochow in three or

four days, but from eight to twenty days are required for the return trip. While we were at Yu-ki a boat arrived in eight days from Foochow, including the days of arrival and departure. This was considered very quick time. The boat carried a costly cargo, and was very strongly manned, so as to avoid detention at the difficult rapids in the river.

The public buildings of Yu-ki are similar to those generally found in Chinese cities of this class. The Yamen of the Magistrate is not far from the center of the city. A short distance inside the west gate of the city stands a large temple dedicated to the god of war. The building is in good repair, and all the images had recently been re-painted and re-gilded. The Rev. N. Sites (the first foreigner, I believe, who visited Yu-ki), found quarters in this temple at the time of his visit. The priest in charge seemed quite friendly to us, and I noticed that he had our Sunday Calendar for 1871 posted conspicuously in his reception hall. The temple to the Emperor is near the northeast gate of the city, and in close proximity to it is a Buddhist temple called *Pó Ang Sa*. Not far from the center of the city is a large building having two stories, in a portion of which is kept a public school for children.

The temple to Chu-hi stands outside the city walls, in the small suburb on the opposite (east) bank of the river. A small grove, conspicuous in which are two large camphor trees, nearly surrounds it. The temple is built in good style, and is kept in excellent order. In the front court is an artificial pond of water spanned by a covered bridge which you cross just before entering the first suite of apartments. In the main hall of the temple, a painted and gilded image of Chu-hi, in a sitting posture, occupies the central position. The image is attired in the

costume of the Sung dynasty, and holds in its hands a small tablet. Some families of the Chu surname, said to be descendants of the sage, live in a hamlet close to the temple.

The father of Chu-hi was superintendent of Siutsai in the Yu-ki district, and resided at this place. It appears that the infant Chu-hi was very delicate, and, when only two or three years old, his father removed to Kiang Yang, in the Kien-ning prefecture of Fookien, where the child grew up to manhood. Many of his descendants remain to this day in that vicinity, and are celebrated, among other things, for the manufacture of a superior quality of paper, the business being almost a monopoly in their hands. From the preceding statements it appears that though Yu-ki has the honor of being the birth place of the great commentator, yet it cannot be supposed that the city exerted any perceptible influence in moulding his character. The descendants of the Chu family at Yu-ki, as far as I know, have never risen to distinction, though they seem to be highly respected by the people. I may state that some persons of the Chu surname at Yu-ki have recently become Christians. Whether or not they claim to be descendants of the sage I cannot say positively, but my impression is that they do not.

Under a bridge, which forms part of the main street of the city, there is a spring of most excellent water, which the people take great pleasure in praising; and the fame of which, they never fail to tell you, has reached even to Peking. I can testify to the superior quality of the water. It is said that there are gold-fish in this spring, but so coy are they, that it is a very rare thing for any one to see them. The persons who are favored with even a glimpse of them are certain to prosper in the world. It is said that thirty-two persons have

been so fortunate as to see them, and all prospered very greatly in their affairs. The gentleman who communicated to me this information expressed his belief in its entire truthfulness.

Female infanticide largely prevails in Yu-ki. The Mandarins have built an Asylum where foundlings may be left, and issue proclamations denouncing the crime, and threatening to punish severely all who dare to commit it, but the terrible evil continues without check or diminution. Beef, as an article of food, is used here to a considerable extent by the people. As I passed one of the meat-shops, the butcher had just slaughtered a buffalo and was dressing its meat. Subsequently I saw persons hawking the meat through the streets for sale.

But I must close this sketch, though I have not exhausted my notes. In conclusion I would briefly state that, during our stay in Yu-ki, we found the people uniformly respectful; in some instances they seemed even kind, inviting us into their stores or shops, offering us tea, and urging us to sit and talk with them. I remember with great pleasure an interview with an elderly gentleman, Mr. Tiong, whose courteous manner and intelligent questions gave me an admirable opportunity to point out the absurdity of some of the current slanders against foreigners; and to whom, at the close of our interview, I had the precious privilege of speaking some words concerning Jesus and the resurrection, my remarks falling, I felt sure, on not unwilling ears. Mr. Ohlinger, my associate, was quite successful in selling Christian books. He experienced no difficulty in passing, with his books, from shop to shop along the entire length of the street, the people buying or declining to buy, as their disposition prompted, with good-natured civility. Our Mission occupies a

rented chapel in Yu-ki, and two Native preachers are stationed there. It is only a few years since the Gospel was first proclaimed in this city; and yet a small society of Christians has already been gathered, and the prospects for the future are highly encouraging. The present statistics are: members, 14; probationers, 5; baptized children, 6; total, 25. As many of the readers of *The Recorder* are deeply interested in Christian Missions, allow me, Mr. Editor, to solicit their prayers for the success of the Gospel in Yu-ki, the birth-place of Chu-hi, one of China's most renowned Sages. It is said that when Chu-hi was only four years old, his father pointing with his finger towards the sky, said *Heaven*. His son asked; *What is there above it?* His father marveled at this.

### DISTRIBUTION OF THE BIBLE.

BY REV. H. BLOIGET.

*An Essay on the Distribution of the Sacred Scriptures among the Chinese.*

It was the great aim of Martin Luther to place the Bible in the hands of the common people. He desired to educate them in the doctrines of the Scriptures, and to make them familiar with the examples of virtue there recorded. He wished the laity among the Protestants to become better informed in Scriptural knowledge than were the priests among the Roman Catholics. The Bible Societies of the present day have much the same end in view. Most gladly would they supply every household with a copy of the word of God. This they would do, not only for the church-going God-fearing families, but for all the inhabitants of Christian lands. Their designs also extend to heathen lands. Three European and twenty-four native colporteurs are employed at the present time by the British and Foreign Bible Society in China. Nearly half a million copies of the New Testament have already been distributed. This Society

is pressing on to fulfill the work, proposed by John Angell James, of distributing a million of Testaments in China. Nor do they intend to stop after distributing one million, or two millions, or three millions, but rather to go forward and put the word of God within the reach of every family in the Empire. If, in former years, a few copies of the Scriptures were "prudently deposited" upon the seaboard, missionaries and Bible agents now penetrate to the remotest provinces of the nation, and distribute the Scriptures on the borders of Thibet, and beyond the Great Wall among the Chinese who have formed colonies in Mongolia.

There are those, who, while they admire the zeal displayed in such efforts, yet seriously question the wisdom which directs them, who in fact look upon the whole scheme as little less than a waste of money and time. Their objections are many.

They complain of the translations, as very imperfect, and unfit for such general distribution. Some are mechanically literal, so as to be unintelligible; Others are so free as to be little better than a paraphrase, and often incorrect in the sense conveyed to the reader; some are too high in their style, others too low, so as even to be coarse.

In reply to this objection it may be said, that, while there is a great variety in style in the six translations of the New Testament and the three translations of the Old Testament now in common use, and while the criticisms so common may be to a certain extent valid, and while it should be the effort of all concerned to remedy these defects as soon as practicable, it is nevertheless true that not one of the versions is so literal, not one so free, not one so high in its style, not one so low, as not to contain intelligible statements of the great facts of the Christian religion. The substance of the truth of the Bible can be obtained by a docile mind from any one of them. To convey this, is the aim of those who distribute them. So far they are not frustrated in their endeavor. They will not refuse improved translations when offered. But

they say, and say well, "for the present we must use the best we have. Our opportunity is too precious to lose."

Another objection which is offered is grounded on the terms used for God and Spirit. Some complain of indefiniteness and confusion. Others of grave doctrinal error.

Granting all that is alleged on this head by either party, still, so frequent a use is made of the names Jehovah and Jesus, also of the word Lord, so full are the Scriptures of warnings against idolatry, such attributes and works are ascribed to God, such a historical connection of his worship with the Jews and with the Christian church is maintained, that one may well hope that the mind of the reader will at least receive some intimation of the true nature of the Divine Being, and be prepared for more correct instruction. The whole subject is confessedly one of great difficulty. Candid minds, under the guidance of the spirit of truth, will at length by usage and experience discover what is best; but while they remain unsatisfied, must act by such light as they have.

A very serious objection in the minds of many to the distribution of the Bible, is found in the fact that thus the sins of good men are spread out before the heathen in such a way as to provoke caviling remarks and opposition to the truth: that the wars of the Jews and moreover certain Mosaic institutions, as slavery, polygamy, divorce, and especially the marriage of a brother's widow, are misunderstood, and have an injurious effect upon the Chinese mind. It is argued that God by the light of nature has in this age taught the Chinese more in some points than the law of Moses taught the Israelites. The moral sense of the Chinese is shocked by the sins, and by the usages referred to.

This certainly has the aspect of a grave objection. How shall it be met? We answer, that the Bible teaches a perfect morality. Nothing higher, nothing purer can be conceived. Seeming exceptions, whether in the lives of individuals, or in sanctioned usages, are only seeming, not real. One spirit

pervades the whole, the spirit of purity and love. And this fact the reader is bound to discover. God holds the heathen responsible for reading the Bible with a desire to know the truth and obey it. He may not read to feed his depraved desires. A longing for the pure and the good he ought to have, even by the light of nature. If he perverts and distorts what he reads, the sin and the punishment are his own. All God's gifts may be abused. The light of the sun may be employed in the commission of all base and foul deeds, or it may be used to enlighten and cheer in the lawful business of daily life.

But if we examine these points more closely, we shall see that the Scriptures are not so liable to be perverted, as we might at first suppose.

The wars of the Israelites to obtain possession of the promised land, and to defend themselves when there, excite little remark among the Chinese. War has been too common among themselves to appear wrong in the Israelites, especially when they read that these wars were commanded by God, and, if any fear lest the character of God, in their estimation, should suffer detriment, because he commanded such wars, they should rather reflect, that thus the heathen are taught the guilt of their own idolatry and her hatred of God for this sin.

In like manner the Chinese are not in a position to criticise the Mosaic institutions in regard to polygamy, divorce, and slavery. These points probably occasion little remark among the readers of the Bible at large. If for any reason their attention should be drawn to them, they would find in the Scriptures upon further examination, the only true doctrine, both in regard to marriage, and to freedom; and they would learn that all legislation on these subjects recorded in the Scriptures was destructive of sin and tending to virtue.

The marriage of a brother's widow must be objected to, if at all, on the ground of polygamy or of affinity. The polygamy which was sometimes involved in it, could not offend the Chinese; and while in Christian lands at

the present time marriages within this degree of affinity are so common, we can hardly suppose that the law allowing them under the Mosiac code, can prove any very serious obstacle to the Chinese mind in receiving Christianity.

There remains as an offence to the Chinese reader, the record in the Scriptures of the sins of good men. But these sins, he will observe, are never excused or even apologized for. On the contrary they are often condemned and punished. The reader can in no instance gather from them the least encouragement to sin. So far then from hindering his faith, they should serve to teach him, and the same is true in regard to the other points just mentioned, that the Bible is made for just such sinful men as himself, and for such society as that in which he lives. It is not a book for angels. It is not a philosophical treatise on "the beautiful and the good." It is a book which deals with the most desperate diseases of the human race, with a race of corrupt and lost men. The Chinese reader will find the book adapted to Chinese society. If he be a truth loving soul, as his Maker requires that he should be, he will hail it as the dawning light, and seek to be saved by it. Instead of criticising, he will be likely to remember the words,—“Such also were some of ye.”

The Bible in every land will meet with those who cavil and oppose, as well as those who read to learn the way of life. It were wrong to deprive the one class of its benefits, on account of the injury received by the other class, for which they only are responsible.

A fourth objection is, that however good the translation, and however candid the mind of the reader, the doctrines taught in the Bible are so entirely new to the heathen, and the historical associations and personages so strange, in fact so like things belonging to another planet, that he really can extract little that is valuable from this mine of truth. Either he fails to gain any connected and important ideas, or he runs into some wild and strange notions, which lay the foundation for heresy and fanaticism. He needs a

teacher. The Bible is to be kept in the hands of the church. It is to be read by Christians, and catechumens. To give it to the heathen is to cast pearls before swine.

To this we answer that the field is the world. All men are pupils in God's school of nature and providence. He wills that they also learn his revealed truth. This they must do, both by the written word and by the living preacher. Neither method can stand alone. As a matter of fact neither method *does* stand alone. When the Chinese teacher in Sz-chuan receives a copy of the Bible, it comes to him perfumed with that sacred purpose of love to Christ and love to man which brought its giver over land and seas, through many dangers, and hardships not a few, that he might place the book in his hands. He sees the value put by its giver upon the book. He sees the evidence of a serious earnest character on the part of the donor. He cannot satisfy himself by saying, “these are a set of mad barbarians.” The conduct of the giver will teach him better. The book itself will present to him great truths. Ever after its reception, the book and the giver, the Bible and the Church will be associated in his mind. Moreover he cannot fail to know that by going to the places whence the giver came, he may be further instructed in all difficult points. The Bible still connects itself with a living body of men, the Church. It is not a book dropped down from the sky. It has its expounder. That expounder is in China and he may go, if he will, like the Ethiopian Eunuch, or the Queen of Sheba, to learn more perfectly its truths.

Well were it if living teachers were ten thousand times multiplied; but it is only to repeat the Roman Catholic error to keep the word of God from the masses, and to confine its teaching to a few who are under constant care and instruction. This assertion opens a wide field of discussion, in reference to which we only remark further that in the Scriptures, there is found no injunction to secrecy, nothing to be concealed. The truth is to be proclaimed, published, made known in every lawful

way, and as widely as possible. The only limit is the unwillingness of men to receive the word, their indifference to the things taught. Of this limit we shall speak directly. Suffice it to add on the point now under discussion that the Christian and his book always stand connected, that the reader, if he wish instruction, may obtain it, and if he pervert the truth, he is responsible for his perversion.

The objection which is perhaps the most common of all, is that the books are not read, are cast aside or what is worse are used for the soles of shoes, for wrapping paper, and a variety of such purposes, and thus are not only wasted, but bring the Christian religion into great contempt.

We are disposed to look such facts in the face. We allow all that is asserted in respect to the disposition of the Chinese to apply the books they receive to material, rather than to moral and spiritual, purposes. Yet we maintain that a proportion of the books are read, and that much knowledge of the facts of the Christian religion is obtained from them by certain individuals. It cannot be otherwise. Suppose a small number of Chinese were found traveling all over Europe, penetrating to every town and hamlet, with unwearied zeal, and in the midst of every insult and danger, circulating in the language of each country a history of Buddhism, and exhortations to men to embrace that religion. Their books could not fail to be read by multitudes. How much more then must a book, which upon its very first page, in simple language, recounts the facts of the creation, be read by the Chinese! Their very curiosity, if they are human beings must prompt them to read such a book. That the nations of the west, of which they now hear much, believe in the religion here taught, must further incite them to study its contents. And the persistent zeal of the Bible distributors cannot be without its effect. We underrate the desire for knowledge of this people, if we suppose that the Bible finds no readers among them. A nation so vast, of such a variety of of mind and talent will not see this

book everywhere distributed and take no notice of it.

We see no reason to doubt that the good results obtained by Bible distribution, though of a different nature, are in a fair proportion to the results obtained by preaching, teaching, and work in hospitals. Each missionary is estimated to cost his Board, including expenses for carrying on his work, from \$1500 to \$2500 annually. What proportion of the efforts of the preacher, for example, are successful? If one in ten thousand of his hearers, during the earlier years of his labor, were to believe and be converted, this would be encouraging success. The sum of \$2500 expended in Bible distribution calls the attention of multitudes to the Christian religion, and places the word of God within their search. Who can say that this sum brings a less return than a year's labor of the preaching missionary?

Besides these general objections to the work of Bible distribution, there are various criticisms upon it, such as "that certain portions only of the Old and of the New Testaments should be distributed," "these portions should be accompanied by tracts explanatory of their nature," "that the books should be sold at a fair price," &c. Such criticisms all have their value. Yet the difficulty, to the Bible Societies, of arranging these matters among so many parties to the entire satisfaction of all is easily seen.

The Amer. Bible Society have done well in allowing a brief preface to the Bible as distributed in China, and in allowing separate portions to be distributed as tracts. It is unwise to press such criticisms so far as to refuse to do any thing until all the most desirable conditions of action are met. The most profitless of all work, and the most expensive, is to stand still and do nothing. In all labor there is profit. On the whole, in this, as in other great works performed among mankind, there are the workers, their supporters and those who sympathize with them; and there are also the objectors and the critics.

To us the position of the Christian church in China has, then, two remark-

able advantages, the use of a written language among a reading people, and the almost exclusive use of that powerful agency for moving the minds of men, public oral discourse. By the first, the opportunity is offered of giving to China, as her first book from western nations the word of God, and of scattering that word in advance of all other books everywhere throughout the land. The written language of China, which is now filled with the platitudes of Confucianism and with the uninteresting records of heathen kingdoms, may be enriched and elevated by being made the vehicle of conveying to the many millions of this land, the sublimest truths which the mind of man can conceive. The interest excited by novelty, whether that interest be of aversion or of desire, may be all engaged in securing for the Scriptures a reading and study.

By the second, popular assemblies may be instructed in the truth and moved to accept it. Popular oratory may be rescued from the hands of the story teller and the stage actor, and exalted to be the possession of the preacher of the gospel. By this agency through the baptism of the Spirit of God upon preacher and hearer, life may be infused into the people, and a Christian church formed in their midst.

Neither of these agencies can supply the place of the other. Both should be employed to the utmost extent of time and ability.

### FENG SHUI:

BY REV. J. EDKINS.

*Third and Last Paper.*

I now proceed to the native element in the Feng-shui. This may be made so far as it is physical, to include astrology and the doctrine of starry influences and the elements as taught in the native Chinese literature. The nine fancied stars which move about in the air and are either lucky or malignant according to circumstances must here be refer-

red to. They form an extensive portion of the geomancer's system of follies. All this may be described as the Tanist part of the Feng-shui.

After this a few words must be added respecting the moral or Confucian element in the Feng-shui and the effect of the example of distinguished Confucianists in encouraging popular superstition on this subject.

After a brief allusion to the north star and the chief northern constellations the writer of the Han-lung-king goes on to describe minutely the influence of the nine stars or influences, which move through the atmosphere and cause prosperity and adversity to men.

The first is *Tun-lang*, covetous wolf. It has twelve characteristics. Of these five are lucky, and seven unlucky. The lucky are, pointed, round, flat, straight, small. The unlucky are, not in the middle, crooked, one sided, precipitous, turned over, broken, and empty. The pointed is shaped like a bamboo sprout. The round is complete on all sides. The flat is perfectly level like a lying silk worm. The straight indicates absence of one sidedness. The other characteristics are the appearance of being ready to fall over, the presentation of a precipitous cliff, of the breaking off of a water course, hollowing into caves, and so on.

Diagrams in accordance with these indications are given of neighbouring hills which are supposed to exert a corresponding influence on a grave, according to their shape. The writer adds in the rough poetry of the guide book, men say the covetous wolf is good, not knowing that pure and chaste desires are still more important. With all the advantages derivable from the covetous wolf, without pureness and honour, no person even if he acquired rank would attain to the three highest, anciently known as the 三公 San-

kung. The prevailing element is wood.

Looking at the diagram only the reader sees a conical hill or elevation, a mushroom shaped outline, and a series of four or five conical hills presented in half profile. These appearances all prove the presence of the "covetous wolf."

The second moving star is *Chü-men*, great door. The form loved by this spirit is flat at the top and square on the sides. When a hill presents the appearance of a square or trapezium with the upper line horizontal, the phenomenon is caused by the presence of this influence. Wood is the prevailing element.

The third star is *Lu-tsun*, Rank preserved. Nine shapes in hills mark its presence. Its favourite shape has a flat top, a cylindrical body like a drum, and at the bottom it spreads into five branches like the toes of the human feet. Properly it should be a malignant star, because its shape partakes of a spotted and mixed nature. But it is able to adapt itself to conditions which secure good luck. It causes men to attain the lower ranks of promotion, such as the chief magistracy of cities of the second and third ranks, and in certain circumstances gives the control of troops or of literary examinations. The five toed appearance is represented in the map as sometimes three or four toed. There are also other modifications. Earth is the ruling element.

The fourth star *Wen-chü*, Literary windings, belongs to the element of water. It loves the shape of the snake when seen moving with three or four bends of the body. The "men of the Dragon," *Lung-kia*, as the geomancers call themselves, can detect the presence of this influence in the contour of hills. It has like the other stars a normal and several occasional shapes. When thin it is snake proper. If thicker it is a cater-

pillar. If still wider, it becomes a cast net. The geomancers profess to attend to the points of bending in the snake because these indicate the line of water flow and of the dragon's influence.

The fifth star is *Lien-cheng*, Purity and uprightness, 廉貞. Its element is fire. The ancients highly valued it, says the manual, and called it Red flag and Brilliant vapour *Yau-ki*. It likes a lofty position, rugged heights, umbrella folds, and the shape of a flattened ball. One form it assumes is that of the dragon tower *Lung-leu*, which is a conical elevation overtopping all beside it. Another is that of the Palace of precious things, *Pau-tien*, in forming which several cones of equal height are seen in parallel rows. The imaginations of the geomancers lead them also to fancy the appearance in rocky outline of the tortoise and the serpent guarding some little mountain gorge. This is considered to be an indication of the best kind of dragon influence, for here passes some water channel.

The sixth star is *Wu-chü*, Military windings. Its element is metal. It is round at the top and broad at the bottom, like a bell or an inverted cooking pan. In judging of the hill shapes that belong to this star, it is easy to mistake the demon for the dragon. This is specially the case when the shape observed is that of an inverted spoon, the spoon being like the tail of the Great Bear, or rather the seven stars usually called *Pe-ten* in their entirety. The demon and the dragon are both in the habit of assuming the shape of an inverted dust pan, *ki*, an inverted spoon *sho*, and an inverted palm, *chang*, (palm of the hand). The skill of the geomancer is displayed in distinguishing the appearances. The demon may affect each of the nine stars, and as there is the fourfold

form, square, round, crooked and straight, there may be 36 shapes to be considered. Generally speaking the locality of the demon is behind the grave site (hiue) and the corresponding genius in front of it is called 官 *Kwan* officer. If the demon and the genius of office look at the tomb site, it is a lucky sign. If they turn their backs to it, the dragon of prosperity will not take up his place there.

The seventh star, *Pò-kium*, breaker of the phalanx, is referred to metal. It has one normal and four peculiar shapes. The normal shape is that of three round headed cones, seen one rising above another like the folds of a flag when carried by a person walking. Below it has ugly

looking points like spear points. Persons seeing these conclude too hastily that this star is malignant and unlucky. It is so, but in certain circumstances it may become highly serviceable for acquiring riches and rank. Consider what stars it corresponds to in the sky. Its power is formed by the descending influence of the Three terraces, 三台 *San-tai*, three pairs of stars in our Great Bear. Upon high hills the celestial essence of these stars collects, and becomes formed into six terrestrial or atmospheric stars, called 六府 *Lu-fu*, the six palaces. They are all mingled with the influences of the five elements.

#### STARS OF THE SIX HOUSES 六府.

Shape.	Element.	Name.
1. Round,	Metal	太陽 T'ai-yang, Great light.
2. Oblong, round,	Metal	太陰 T'ai-yin, Lesser "
3. Round head, long body,	Wood	紫氣 Ts'i-k'í, Purple vapour.
4. Alive, crooked, moving,	Water	月孛 Yue-pu, Moon disturber.
5. Square,	Earth	計羅 Ki, Plan.
6. Conical,	Fire	羅 Net.

The eighth star 左輔 *Zso-fu*, Left assistant, is under the influence of the element of metal. Its normal shape is that of a head with a napkin wrapped round it, in front high, behind low. This star is a servant to the great dragon who gives shape to the constellations of astronomy. *Fu* (the eighth) and *Pi* 弼 are two stars seen near  $\alpha$  in Hercules, called by the Chinese *Ti-tso*, emperor's throne, and by European astronomers, Ras Algethi. On account of their proximity to the throne, it is assumed that these stars confer honour on men by their influence if happily directed.

The ninth star 右弼 *Yen-pi*, Right assistant, has no fixed shape. Its

element is water. Flatness, is its favourite characteristic. Where hills break off and give place to the plain, it loves to be. It rules even surfaces. It is therefore called *Yin-yau* hidden glory. It is also fond of narrow threads, and dim vestiges of things. The snake creeping through grass, the fish leaping on sand, the spider's thread, the traces of horses' hoofs, the strings of the lyre, are presided over by this star. It likes that which is half real and half unreal and which is scarcely visible to the eye. The aid of this star is said to be particularly valuable in cases of doubtful Feng-shui. The unskilled geomancer will say, "this is a level plain, I can make

nothing of it, I need some elevation to guide me in the diagnosis of the neighbourhood." He forgets that water flows not only down a hill but even on a plain, and that there is a difference of level there. One inch is enough for the true "discerner of the dragon." Or the tyro in the mysteries of the Feng-shui folly may say, "This ground is wet. The fault is fatal. You must not bury your dead here." Fool that he is, he perceives not that to decide so hastily is most unwise. Does not the wetness come from an unusual flow of water? When the water disappears, this place will be soon as dry as those which are higher. The right assistant loves this state of doubt, and hence the differences in opinion between geomancers respecting the characteristics of the same spot or region.

It may be said generally in regard to the nine stellar influences, that, when seeking for a lucky hollow, you find, for example, here the appearance of a breast, there of a swallows nest, here a ploughshare, there a comb, here the turned up hand, there the spear or lance, and there a hanging lantern. These effects of starry influence point out the true nature of the desired "hollow" (hiue). The dragon makes the hollow, and in seeking it the correct indications of the dragon's action must be followed.

It would be of little use to follow the Chinese geomancers further into the lucky and unlucky effects of these stars, their division of hills into male *Hung* and female *T'si*, into patriarch *Tsu* and 小峰 *Sian-feng* small hills, and into branches *Chi* and stems *Kan*. Enough has been said.

This whole doctrine of starry influences may be readily traced back to the system of the Taoists in the Han period. Hwai an ts'i, We-pe-yang, Pau-po-ts'i and others taught just such a philosophy of nature as might give origin to the more modern views of the geomancers. As-

trology and alchemy were then in their glory. The former of these influenced geomancy and encouraged popular belief in moving starry influences. From whence came that astrology? The answer should be from Western Asia and India, but full data on this point are wanting. Not only the imaginary stars of the geomancers must be traced to the Han period, but all those star genii and demons of the imperial calendar which are popularly believed to be in perpetual movement in people's houses, in streets, and in the air, may be assigned to the same origin. It was then that the habit began in China of regarding the stars as moveable beings regulating the affairs of kingdoms, cities, and individuals. Though the names of the nine stars are new, they are identified by the geomancers with the seven stars of the Great Bear and two neighbouring stars. They move up and down in the ether of space and are either visible as individual stars, or, if invisible, traverse the world each with an elemental force of its own to give form, character and vigour to those parts of nature to which they attach themselves.

The remaining element in Feng-shui which now comes to be considered is moral. The choice of a grave is to be made in accordance with the rules of geomancy, because filial piety requires it, and it is sanctioned, it is said, by the example of the sages.

To prove however that Confucius himself believed at all in any of the nonsense connected with geomancy is very difficult. It is said in the biography of the sage by Si-ma-chien that not knowing where his father's grave was, he inquired of the mother of a friend. Learning from her the locality, he buried his mother there. In the Li-ki it is said of Confucius that he was at first unwilling to make a mound over the grave because the ancients did not. At last

he consented to carry out the suggestion, but the person left in charge of this duty soon came to the sage to announce in an agitated manner that rain had fallen and reduced the mound to a level. Confucius regretted that he had allowed himself to depart from primitive simplicity. These little incidents seem to shew that he had no notion of geomancy and that he loved simplicity.

In early times it was enough for emperors to be buried on high mountains under a large mound, while feudatory princes were content with hillocks and the common people found their last resting place in the plain. There was no thought then of the course of water flowing past the tomb.

An ancient said;—"I have been of no benefit to mankind while living. Let me not injure them when I am dead. Choose my burying place where the earth yields no food for man." Others have said;—"if a man dies on the hills, let him be buried on the hills. If he dies in the low lands, let him be buried in the low lands." This was said with a view to economy. It would be a useless expense to convey the body to a distance. For the same reason another noted person of the Han period ordered his son to bury him without a coffin in a grave dug in the ground. In the Tang dynasty a high officer gave directions that he should be buried in a plain manner, without monument or stone of any kind and over his grave the villagers were to be allowed to plough and sow as of old.

Such dying instructions as these have been carefully preserved by the Chinese literati, who felt that they were more in accordance with true wisdom than the follies which afterwards grew into vogue. They shew the proper stand point of the genuine Confucianist. With him every thing must give way to moral considerations,

In arguing against Feng-shui and the other superstitions of the Chinese we ought to find on this ground a fast friend in the true follower of Confucius. The freedom of Confucius from superstition is one of the best proofs of the greatness of his mind, and a main cause of his ascendancy over the literary class. His utterances on the danger of excessive reverence to the Kwei-shen have been a barrier against Buddhism and prevented the extension of its soporific influence over the whole nation. The literati have thus been kept in an independent and self sustained position and have not become quite overwhelmed by this intrusive foreign element. Hence the scions of of scholarly families and students who have read extensively, are trained in a school of ideas antagonistic to superstition. These men therefore may be appealed to in aid of our opposition to the Feng-shui. They are ashamed of it. They disown it if brought in argument to close quarters. They only comply with it from an unwillingness to act contrary to custom. The great minds among them avoid even the appearance of compliance, but these are not many.

Considering that the enlightened Chinese are thus disposed, there could be no harm done by a studied attack on the whole system of geomancy in a book prepared for the purpose. It would not be offensive to the true Confucianist, and it would afford opportunity to teach much good philosophy and truer views of nature than those to which they have been accustomed. But perhaps the whole structure is so flimsy that it will fall of itself without laying siege to it or directing the ordnance of argument against it. The shining of true science may pale its ineffectual fire and cause it to disappear as a thing of darkness without special effort to bring about its extinction.

## MISTRANSLATION OF GEN. 1: 1.

BY SINENSIS.

Allow me through *The Chinese Recorder* to call the attention of missionaries to a defect in the translation of Gen. 1. 1. in all Chinese Bibles.

The Chinese Philosophers hold the eternity of their 太 or primary matter from which Heaven, Earth, Man, and all things are made. Their doctrine on this point is the same as that of all the Pagan Philosophers throughout the world, viz. *Ex nihilo, nihil fit*. Moses, who "was learned in all the wisdom of the Egyptians," was aware of the existence of this tenet, and wrote the first paragraph in his Cosmogony expressly to contradict it; the full force of this passage does not appear in our English version and is consequently lost in all translations made from that version, and not from the Hebrew itself. The Hebrew particle (or rather substantive) *eth* is not translated in any Chinese version; it signifies *the very thing itself* and is equivalent to the Gr. αὐτός and the Latin *Ipsæ*. The strict rendering of the passage, therefore, is as follows. "In the beginning God made the *very substance* of the heavens, and the *very substance* of the earth." Thus Moses in this introduction to the book of Genesis, asserts the creation of matter out of nothing in direct contradiction to the Heathen tenet of its eternity (and therefore *divinity*. "I beseech thee, my son," says the mother of the seven brothers put to death by Antiochus, "look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not;" i. e. not out of materials which had previously existed: 2 *Maccabees*, Ch. VII. 28.

As to the force of *eth*, Hottinger says, "Marjorem verisimilitudinis speciem habet Aben-Ezræ judicium, sensus vocis *eth* est quasi *substantia*

*rei*.—Hæc certe vocis genuina explicatio ordinem nobis ostendit creationis Universi. Ut enim nuda tantum, rudis, et indigesta inferioris mundi denotatur moles per *eth hā-ā-retz essentia terre* initio creata *eth hash-shū-ma-yim*, vero id duntaxat, quod perfectionem cæli contineret *essentialem*; ita reliquam diakosmāsin sequentibus reservare Creator, ut gradibus opus suum perficeret, voluit diebus." *Hist. Creat. quæst. XIII.* See also *Davidson's Com. Townsend's O. T. in Hist. and Chron. ord.* note in loco. *Horsley's Bib. Crit. Vol. i. p. 3. and Hales Analysis, Vol. I. p. 317.*

It appears to me to be important that this defect should be remedied, in all future translations of the Bible into Chinese.

SHANGHAI, 23rd Jan. 1872.

### PETITION OF CHINESE CHRISTIANS.

*The Respectful Petition of Tung Iong and others of the Te Ine Hien.*

Made in consequence of unprincipled persons slandering and hindering the true doctrine and asking the Tau Tai to direct the local Magistrates to issue proclamations to curb the vicious and preserve public tranquility.

During the long period of your Excellency's administration of affairs in this department, you have treated the people tenderly as children, and evil doors you have hated as enemies. On account of this, you have won wide spread applause and the three divisions of this circuit have been delighted. We pray that God would bless you and multiply favor to you, and cause that the Imperial Decree conferring promotion would speedily arrive bringing joy to ourselves as well as honor to your Excellency.

Certain Te Ine people are fond of inventing strange stories. In their

hatred of the truth, they circulate tales intended to calumniate. Kind words have been used to remonstrate with them; not only has a hearing been refused, but vituperation has been given in return. According to the stories of such persons, we are represented as wishing to repudiate the laws and customs of our own country, as having a purpose to put ourselves under the protection of foreign Consuls, and as worshipping a foreigner's God.

Your Excellency's discernment is like the light of the sun and moon. From such an one, shall the truth be hid in a matter so easy of apprehension as this? Now we do not wish to commit ourselves to the observance of foreign customs; and we do not entertain a purpose to seek assistance from foreign Consuls. We are subjects of the Tai Ching Dynasty, and such we expect to continue to the end. The foreign teacher imparts instruction to us only in matters pertaining to the salvation of the soul. Other questions, whether of small or great magnitude, he does not interfere with. If cases of litigation arise, we expect to have them adjudicated in full by our own local officials, whom we recognise as appointed of Heaven for that purpose.

As regards the Supreme Being whom we worship, He is the living God of Heaven,—the Creator of Heaven and Earth;—the preserver of all under Heaven,—the sole arbiter of life and death,—the absolute controller of the elements of wind and rain. In worshipping Him we do so not because He is the foreigner's God, but because He is the God of all nations. And since He is the God of all nations, therefore must the foreigner worship Him and therefore must the Chinese also worship Him. Behold God has made the sun to enlighten alike the Chinese and the Western men. Because the men of the West receive a

portion of the sun's light shall we therefore repudiate it? God sends His rain upon the men of the Flowery Land, and upon the men of the West. Because the men of the West receive benefit from the passing cloud, shall we therefore spurn it from our fields? Would there be wisdom in a course like that?

The Lun Yu has the expression, "I presume to announce to The Most Great and Sovereign God." The Ode says, "He was comparable to the Supreme." Again it says, "Imperial indeed is the Supreme Ruler." Both of the words "Heaven" and "Supreme Ruler" are used. But to say "Heaven" is not so correct as to say "Supreme Ruler." The Scriptures affirm that Heaven is the Supreme Ruler's throne and that Earth is His footstool. So then Heaven is something which God made use of, and God is the Ruler in Heaven. This being true, how shall "Heaven" be mentioned in comparison with Him Who is the God of Heaven?

Furthermore, He Whom we with a true heart worship, is not diverse from the God who was known to remote generations of Sages and others before us. It is manifest we are not paying homage to one who is simply the foreign God but who is Supreme Ruler in Heaven and God over all things. Although the ancient Sages knew of Him, yet in the course of many generations the knowledge was lost. Then, because there was no man to explain it and to search it out, therefore God sent His beloved Son into the world to redeem it. Now we, trusting in Him, hope for forgiveness of sins, and hope also to attain unto the resurrection with Him.

And again the teaching of Jesus enjoins upon us obedience to Magistrates and to the laws of the land. In the Holy Scriptures, in the book of Romans, the 13th chapter and 1st

verse it says;—"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor."

Inasmuch, therefore, as we, who are disciples, do not go beyond our proper sphere, and since our government dues are paid in season, and since we dare not mix ourselves in any disorderly conduct; and furthermore, inasmuch as lawless fellows, seeking to repress truth, unite in bands, and, with the connivance of some of the gentry, use violence and threats assailing us both in the night time and the day time, leaving us no place where we may remain in quiet, therefore we cannot avoid appealing to your Excellency to investigate the matter. If we are chargeable with any crime let us be judged before a proper legal tribunal. If we are not guilty, then we beg you to listen to our petition, and issue instructions to the local authorities to post proclamations for the restraint of the vicious, requiring them not to revile us in the streets, or pelt

us with stones; or otherwise molest us. This done they will be careful to abstain, and order will be maintained.

Tong Ti 9th year, 7th month.

August 1870.

### A LETTER FROM TALIESIN TO OSSIAN.

As Greek meets Greek so Cymri may meet Gael. When the poet of the northern Celtic race has uttered his thoughts, a representative of the southern land once trodden by Cimbrian warriors may take up an answering strain. Hail! Ossian. Modern bearer of a well known name. In some respects the appellation is deserved. The so called Ossian was simply an every-day Scotchman, unsuccessfully assuming a poetic and venerable designation. The pretensions of Ossian have long since been estimated at their true value. None now except, perhaps, a few Germans, believe in the authenticity of the poems of Ossian or remain in doubt as to who was their true author. Let not the veiled knight who assumes the name of Ossian expect to remain concealed.

Scotland has had historians, poets, and philosophers, but few philologists. When they enter on this subject, they begin to feel as you, the new Ossian, yourself confess a kind of doubt in reference to the whole subject. It is not very surprising, therefore, to hear you saying a little farther on that you deem yourself but a humble inquirer in this noble science.

Long as I have been buried, and dry as are my bones, I have felt something of life in them, a shock of feeling inspiring thoughts of war on hearing the light and easy ridicule with which your modern representative has treated the defender of the identity of ancient languages. Several years, sometimes a generation, are required to gain acceptance for a new truth. It must be victorious, but fifty foes will start up on the field, and like old fashioned bowmen assail the single handed combatant with

a flight of ineffectual arrows. Ineffectual they must be, because the bowmen deal not in argument but in ridicule, and because their much-to-be-pitied victim deals not in ridicule but in argument.

My name speaks me of Welsh descent. I am excitable and would like to witness a fair fight between combatants. Why should I wake up from my sleep of ages if not to see some genuine fighting? The Southron is attacked from behind a hedge. I should like to see him met in open field. The subject appears to me important. I observe several reasons why this new hypothesis of the identity of ancient languages should be successfully proved from a careful examination of Chinese and contiguous modes of speech. The European races came from Asia. Their religions, customs, speech were all Asiatic. Old books, in every one's hands, state that the germanic peoples came from the east, and Chinese traditions bring the Chinese from the west. Geographical contiguity has a powerful effect on language. A century ago the identity of Sanserit and English was not dreamed of except by one or two. Now no one doubts it. If any one looks the Chinese language steadily in the face he will find that if he takes the old form of it, and compares it with the new, it makes a visible approach to western types. I think many persons keep a certain educational spyglass at their eye all their lives. It is better to get a new one with a focus adapted to our progressive age. Why should the old school-boy notion of article, noun, adjective, pronoun, verb, adverb, preposition, conjunction and interjection always remain the limit and standard of grammar? Why not modify our notions of grammar, so as to include in it a language like the Chinese and only allow that to be called true comparative grammar which finds a place in its system for the Chinese language as well as for the Greek or the Persian? Some say the Chinese is a language without a grammar. I fear the truth is that the grammar of those who say this is very defective. As to the Celtic of which you have some knowledge, I

might draw your attention to one point in its grammar. It is this that as do the Chinese, the Celtic people express the cases of nouns by prepositions. For example, "in heaven" is in Irish *Ar Neamh*, in Gaelic *Ar Neamh*, in Manx *air Neamh*, in Welsh *yn y nefoedd*, in Breton *en Eon*. Why have not the Celts a set of case suffixes like the Greeks, Romans and Germans? The answer to this, is, that they preceded these races in the time of their migration, and that case suffixes were a later growth. Here then would have been a starting point for your comparison of the Chinese and Gaelic. It would have been a little piece of true philology. But it was not your object to instruct your readers except in regard to Celtic usages. Facts are dull things and ridicule is lively.

Living as I did in the sixth century, I came into life two or three generations after you, my esteemed correspondent, at least if you ever existed. My countrymen loved my poetry and so I always remained among them an unseen spectator of historical events. I also took notice of national customs, and from time to time I have felt interested in philology so far as my spiritual nature allowed. I wish to ask you a few questions. Why do the Germanic nations, the Chinese, and the Japanese agree in having had a feudal system? Why did the Romans and the Chinese agree in worshipping ancestors? Is not the progress of language contemporary with civilization and not anterior to it? Why did the ancient Chinese and Romans agree in burying some of their sacrificial victims in the ground and burning others upon altars? Why is it that the Saxons, who are by good authorities admitted to have come from the shores of the Caspian sea, had a system of village bail and pledge strikingly like the Chinese? Since the Chinese came into their present country from the north-west, were they not probably at one time in contact with the ancestors of the Saxons and Romans? If a thousand Indian words identical with corresponding English words can be readily collected, is it improbable that the same can be done with Chi-

nese words? A reply is requested.

And now, my dear Ossian,—soothe yourself with a tune from your favourite bagpipes. I have done. I will not ask you to explain coincidences in words; for as I have had occasion to observe during my travels, these require the recognition of the fact that certain letters change into certain others. To be required to admit this would throw you into an agony of doubt. Indeed I am almost afraid to ask you to believe in anything that is new; for fear you should think that its being new was a presumptive proof that it was not true, according to Sheridan's axiom. Besides; however many coincidences I might collect you would be sure to say they were "accidental." By the way when you were meditating in your wisdom on the Gaelic word, *Goid*, to steal, you most perversely neglected to compare it with *劫* Kiep, steal, where at any rate the initial would have agreed. The non-agreement of the final is a fatal objection, but why did you not in your caricature allow to the object of your attack the evidence of retaining some small amount of reason in his madness? Again! notice that you studiously avoid comparing the Gaelic *Thogh*, house, with the Chinese 宅 *Tsik*, dik, or chik. Here was a favourable example for the defendant, the initial and final both agreeing. You said nothing about it however. Oh! Ossian. Is that candid? It might hurt the sceptical cause to have recourse too often to the argument, "it is an accidental coincidence."

I am inclined to think that you are more accustomed to moral reflections than to philological researches. This is noticeable in the digression in which you indulge when discoursing on the word *Tick*. The Chinese *tik*, to weave, does not suggest to you the Latin *texo*, textile &c. That is of course an "accidental coincidence," which should not be dwelt on by a masculine inquirer. Your sympathetic mind is rather drawn to the unhappy state of those "whose experience etc. etc."

Your very discursive dissertation reminds me of Hugh Blair's dissertation

on the Poems of Ossian. Both err, he in credulity and you in scepticism, and both fail to convince.

Ossian, the bard of the times of old, has spoken. Fair is the star of descending night. The stormy winds are laid. The murmur of the swollen torrent comes from far. Talieson's soul is touched with the beauty of the night. He has spoken through the calm air. Farewell, thou silent beam.

## CORRESPONDENCE.

### DR. SMITH'S MATERIA MEDICA, &c.

To the Editor of the Chinese Recorder:—

A most unjust and untruthful criticism appeared some time ago, in a paper published in the North of China, purporting to be an examination of my "Contribution to Chinese Materia Medica &c." The whole head and front of my offending seems to have been, that I dedicated the work to my friend Mr. Hart.

The work contained the results of a good deal of original investigation, and its title of "Contribution" was at least modest. Of some of the translations of particular words there may be some little difference of opinion, as there will always be in such cases. With reference to the assertion that I had not drawn from or read the Imperial Flora (*Kwang-k'ün-fang-p'u*) I may just say that, after a rapid glance through the "Contributions" I find the work *directly* quoted under the articles Bamboo-splints, Broom, Chloranthus, Lime-tree, Tobacco, Tincture of Tobacco, *Trollius Chinensis*, *Urtica Scorpionides*, *Viburnum*, Whin &c. The work was constantly at my side, but as all readers of the Imperial Flora well know, most of its matter it taken from the *Pen-ts'au*, a work as familiar to me as the pages of the British Pharmacopœia. His endeavours to prove that the "Contributions" contained only Anglicized formula, by extracting a few suggest-

ed names for drugs in common use in Medical Mission Hospitals, as samples of the information given, was a feat worthy of a reviler of Newton.

The Secretary of State for India in Council after submitting the work to a thorough examination by Dr. Forbes Watson, ordered twenty-five copies for distribution amongst the Colleges and Libraries of India.

Mr. Daniel Hanbury says that it is "the best work on Chinese drugs."

Mr. A. Wylie says, "the public in China are under deep obligation to you for having done so much for the benefit of science. He adds, "the work is a *sine qua non* for those who go into the matter of drugs and pharmacy." The (London) "Lancet" speaks very favourably of it, and its sale on the Continent has been considerable.

There are defects and deficiencies in the book, which will be remedied by my successors in the inquiry.

I must ask of my friends in China, Europe and America to do what they can to promote the sale of the work to save me from loss by the enterprise.

"A Constant Reader," in the Shanghai Evening Courier, entirely misunderstands the pretensions of my small work on Chinese Geographical Names.

It embodies information of a varied kind, very different from that given in M. Biot's work referred to by my critic.

His "Dictionnaire" is almost entirely a translation of portions of the 廣輿記, a work of the 17th century in 24 sections. Mr. Wylie is kind enough to say of this little effort of mine;—"I have no hesitation in saying that I find it very useful, and think that every one seriously undertaking the study of Chinese ought to have it."

I must beg to be excused for having thus published my own praises,

uttered by others, but a desire for truth and fair-play constitutes my chief object in doing so.

I remain,

Yours truly

F. PORTER SMITH.

SHEPTON MALLET, ENGLAND,

March 12th, 1872.

P. S.—I shall be much obliged if those gentlemen who have kindly acted as my agents at the various ports would kindly send particulars and proceeds of sales to Dr. Hardey, Hankow.

F. P. S.

#### A REPLY TO P. VON M'S PAPER IN THE MARCH NUMBER OF THE RECORDER.

To the Editor of the Chinese Recorder:—

Your correspondent P. von M. has placed my name in conjunction with the words "comparative philology" in an article published in your March number. I hope he does not mean that it is irreconcilably arrayed against me. Perhaps he intends that it is the impartial and intelligent judge of all new researches in the field of language. To this there need be no objection.

Objection 1.—It is not right to compare the Chinese and Hebrew without also comparing the Chinese and Arabic, Chaldee, Syriac &c. Answer. The Hebrew is as good a type as any, and has the advantage of being better known. Further, the Semitic roots and principles of grammar are the same in all.

Objection 2.—The Hebrew *S* cannot be later than the Aramean *T*, with which it is in many words convertible; for the book of Daniel, which is Aramaic, was written about B. C. 160, while Genesis dates from about B. C. 1500. Answer. Many of us hesitate to postdate the book of Daniel, preferring to regard it as written by the author whose name

it bears. The question between *t* and *s* rests more on locality than on chronology. Southern dialects prefer *s*, northern *t*. If Babylonian agrees with Hebrew in this point, it is because it is also southern in situation. The cognate words in Indo-European languages are powerful witnesses against your correspondent. It is no question of the 2nd century before Christ with which we have to do when we compare the Greek *tauros*, bull, with the Aramaic *tor*. Daniel wrote in what was an old dialect, so far as a point like this is concerned.

Objection 3.—The unchangeableness of the Hebrew roots for 3000 years shews that those roots could not have changed previously. Ans. The Semitic roots assume a very artificial form. The constituent letters must be three in number. This is not like nature. The traces of family formation are here perceptible. Circumcision has lasted for almost as long; yet it had a beginning about B. C. 2000 and has been adhered to ever since with astonishing pertinacity. Man grows in height till he is 20, and then may live till he is 100 years old without varying his stature. So it is with languages.

Objection 4.—If the initial sibilant of many Semitic words was a non-radical prefix it must have had some special signification. Answer. First let the fact be proved and then let the signification be discovered. For example under *shafal* to fall, Fürst points out that the root is *fal* and that *Sh* is parallel to *n* in *niphal* and *a* in *afal*. He states the fact but does not attempt to point out the signification of the prefixed *sh*. Under *Tsadak* to be just he compares the initial *ts* with initials in words such as *hhazak*, *ashak* &c. He supposes *dak* to be the root in *Tsadik* and to be identical with *zak* and *shak* in the two words given, both meaning to bind. I have just ob-

tained access to Fürst's dictionary III Edition, 1867, and find myself in harmony with him so far, in regarding the sibilant as often a prefix.

I abandon the identification of *selagh* with rock, and am open to conviction on the origin of *shebagh*, swear. Fürst gives no etymology of this word. Gesenius gives that which my critic adopts.

Objection 5.—The insertion of *r* and *l* as medial letters cannot be proved. Thus in *speak*, German *sprechen*, the English has dropped *r*. The German form with *r* is the older. Answer. The Anglo Saxon has a form with *r* and one without, viz. *sprecan*, *speccan*. The Sanscrit *bru* is mutilated and is not the typical root, which should have a final *k* and as I think, no *r*. The critic condemns the derivation of *berith* from *barath* as unhappy. I borrowed it from Gesenius. *Barath* is identical with *barah* which also means *cut*, and from which the critic derives it as does Fürst.

The critic objects to the statement that *z* in Greek may take the place of *d* in Hebrew. Fürst says *z* is especially interchanged with *t* sounds, "among which the transition into *d* stands foremost." Here he is speaking of Hebrew alone. He also denies that *sh* can take the place of *t* in Hebrew and states that such an indeterminate application of letters is certainly against the most essential principles of philology. I can only say that philology which does not allow for some of the commonest facts in language must be defective and erroneous. The quiet assumption that *t* comes from *s* and not *s* from *t*, has been a barrier to the progress of linguistic inquiry not only in Semitic but in other families of language. My principle in limiting the change to a transition from *t* to *s* and questioning that from *s* to *t* in all cases, is in fact less in-

determinate than is common in books on grammar.

*Hheres* in Hebrew means the sun, and the name Cyrus means, says the critic, the brightness of the sun. Why he objects to identify the two words it is impossible to divine. In old Persian, says Fürst, the sun was called *khôr*, and *esh* is the sign of the Persian nominative *s* or *ush*. Hence Cyrus means simply *sun*, and as the Persians and Semites were always much mixed, nothing can be more natural than the proposed identification. The mistaken idea that Heth and caph cannot interchange may be the critics difficulty.

If *torch* means something twisted, I give it up. Perhaps the critic has committed an error as great in regard to Welle in saying it was once spelled with *b*. But it is the same as *Quelle* and cannot have lost an initial *b*.

*Break* and *frango* are the same word, but they are not surely one with the Greek *regnumi*. I hold still to the notion that *Peleg* means *division* rather than *flowing*, which is a derivative sense, and prefer to identify it with *break*.

Objection 6.—To say that language forms itself is to open the door to Darwin, for then man must have been once without a language. Answer. The book of Genesis says that God brought the animals to man to see what he would call them. This seems to imply what the critic objects to, and it is as reasonable as it is old fashioned. But that language in its further development makes its own accidence by secular processes of corruption and restoration controlled by a special instinct, in the case of each family group, is a doctrine which the critic would do better not to oppose.

Fürst says of *mahher* that it may mean the *breaking forth* of the dawn, or may perhaps more correctly be derived from *ma-ahhar* where *ahhar*

signifies after. So the etymology does not seem to be settled.

On page 256 in the first sentence the critic has wasted his time, and the *Recorder's* valuable space. Lower down he incorrectly translates the Chinese 洗 Kie by *to wash*. Kie means *clean* and is the same with *castus*, notwithstanding his doubts. Why does not the critic see that to compare as he does the Hebrew *galal* with *glomerare* and *globus* is to ignore the *m* and *b* in these words which are both radical letters?

What I said in the *Recorder*, July 1871 page 51, regarding the dropping of *ng* I would now omit, having learned to regard the final *ng* as usually derived from *m*. For the same reason I would correct the statement in p. 183, Dec. 1871, respecting the origin of the final *m* in Hebrew roots. I now believe it to be primitive and have stated this in the concluding papers on the connection between Chinese and Hebrew which I hope will appear in *The Recorder* in some future issue. The critic has here touched the theory of these papers on a weak point. But it is already corrected.

Objection 7.—The Chinese *lun* wheel cannot be the same as the English round, because *round* comes from the Latin *rotundus*. Answer. The Latin *rotundus* is connected with *rund* and *round* by the interchange of the final radical letters *n* and *t*. Words abound in all languages which might be adduced in illustration. In Schwenck's dictionary of German etymology, he derives *rund* from *rinnen* to run, as in Latin *rotundus* is connected with *rota* wheel. This is unobjectionable, *rinnen* being cognate, but my critic prefers to trace *rund* to *rotundus* as its root on whose authority?

Why will he put a digamma before every initial R in Greek? And why write the digamma *ε*? He had better call it *w* for English readers,

The old etymology of Aram as we find it in Gesenius and Fürst is to be preferred. It means "the high land." The critic has not given reasons for discrediting it.

The criticism on *ditio* states that it is probably contracted from *deditio*, and then comes from a root *da*. It is preferable however to avoid this cumbrous process and seek a plainer etymology, viz. from a root *dīt* or *dat*. Further it is likely that the root of *da*, give, is *dat*, the Semitic form being *than* (nathan) with *n* for *t*, and the Chinese 遞 *tī* for *dīt*, give to.

In adducing *taktir*, distilling, from Catafago's Arabic dictionary, I omitted to notice that the *t* was formative and resign it willingly. The critic need not doubt the existence of the word in Arabic.

The critic does not see how the English and Greek *th* can have come from *t*. But our *the*, the German *der*, *die*, *das*, is the Greek *to*, *ton*, &c. I would rather say however that all come from *d*.

When I began these papers I believed that 過 *kwo*, pass, was formerly *kat*. I have since learned that it was *k'ip*. This accounts for the irregularity of which the critic complains.

Let the critic be assured that such of his corrections as can be accepted will be thankfully adopted, should these papers ever be republished.

Would he not do well instead of merely finding fault to give his assistance in searching for linguistic treasures in the Chinese language? Philology is a young science and there is no more inviting field than China in which to look for new truth. The greatest philologists have committed errors, which yet have not been permitted long to check the advance of inquiry. Many mistaken identifications of words have always been current. But philology has

made solid progress notwithstanding. Why be alarmed at the promulgation of ideas such as the formation of triliteral roots from biliteral? Gesenius, Fürst and Ewald have shewn a remarkable love for this theory of the formation of Hebrew. The critic is surely too much of a conservative and will tolerate nothing which disagrees with the system of the old grammarians. Let him join the liberal party, and aid in promoting free and fertile thought.

J. E.

PEKING, April 1872.

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### NOTES, QUERIES AND REPLIES.

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#### DO THE PHILOSOPHERS OF THE SUNG DYNASTY DIFFER FROM CONFUCIUS?

QUERY 1.—I have frequently both heard and read a statement to the effect, that the Philosophers of the Sung Dynasty set up a school different from that of Confucius, and that they materially altered the doctrines of the latter Philosopher.

Such an important point as this requires to be substantiated before it can be generally accepted. Will you, therefore, allow me, through your columns, to ask any Missionary who may hold such an opinion, to favour us with one or more instances of any important difference in doctrine existing between Confucius and Choofoo-tsze?

I am Sir,  
Your's &c.  
A.

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### SELECTED ARTICLES.

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#### M. REMUSAT TO PRINCE KUNG.

(Translation) Versailles, 6th Nov., 1871.

PRINCE.—I have the honor to reply to your Highness' letter, relative to the events at Tientsin, which was handed to my predecessor during March last, by the Ambassador Chung How,

When the news of those horrible occurrences reached France, last year, and people learned that a Consul of the Government, venerable priests, Sisters of Charity solely devoted to good work and worthy of all respect, had been massacred by an ignorant populace without the local authorities having done what they should have done, to stop these horrors, a general indignation prevailed; and it seemed likely that the relations of the two Governments would be seriously disturbed. But the *Chargé d'Affaires* for France, at Peking, M. de Rochechouart, having announced that the Chinese Government had spontaneously ordered certain measures of reparation, and had decided to send an Ambassador to France, decision was suspended until the arrival of the Agent.

The Ambassador Chung How arrived, in effect, at the end of the winter, at Bordeaux. From thence he came to Versailles, where he was received by the then Minister for Foreign Affairs, and, conformably with your Highness' letter, he announced officially that the Imperial Government had punished by death twenty of the Tientsin culprits, had exiled an equal number, degraded and banished the Prefect and the sub-Prefect convicted of having been privy to the outbreak, that an indemnity was destined for the families of the victims and for the reconstruction of the destroyed buildings, and that, lastly, he was the bearer of a letter from the Emperor, expressing his regret for the deplorable event, as well as his firm intention to take precautions that similar crimes should not recur in the future.

A Commissioner was delegated to examine these different points and to confer on them with your Ambassador. The choice of the Government fell upon Mr. Geoffroy, a high officer in the department of Foreign Affairs, who had already been nominated to fulfil the functions of Minister Plenipotentiary in China, in the stead of the Count De Lallemand.

Several conferences were held successively at the Palace of Trianon, and subsequently at Paris.

At the very outset, it appeared to the French Commissioner, just as Count de Rochechouart had already represented to your Highness, that so far as regarded the two magistrates guilty of connivance, the action of justice had not been sufficiently severe; and we invited your Envoy to seek, with him, means for completing what the aggregate of these reparatory measures left to be desired, in stipulating at least for certain guarantees for the future.

The Ambassador having alleged that he was without power in this respect, reference was made to Peking.

In the interval, and while awaiting the instructions of your Highness, your Envoy readily conversed on several questions which had relation to the limited object of his mission. Especially, he examined with Mr. Geoffroy the proposed Regulation regarding the exercise of the Christian religion in China. The two negotiators also interchanged ideas on the subject of the Imperial Audience.

So far as regards the Eight Articles, it was easy for our Commissioner to show how little foundation had the allegations on which this innovation purported to be based, and the impossibility of carrying it out without manifestly violating the treaties. He did not hesitate, however, to admit the justness of several observations of your Ambassador. Minutes were drawn up of these conferences, read and recognised as exact by both parties.

We learned, subsequently, that the project, triumphantly refuted by the principal Foreign Legations at Peking, as well as by ourselves, had been withdrawn. We cannot but praise the Tsung-li Yamén for the prudence it has shown in this circumstance.

Another point of great importance was approached, as I have said above, —namely that of the Imperial Audience and of the reciprocity which all Governments following international usage show each other in such cases. After having recalled the precedents and the formal reservation made on the occasion of Mr. Burlingame's Mission, the French Commissioner pointed out the

necessity for regulating this matter conformably with the rights and the dignity of the two Governments, by establishing their official relations on a footing of perfect equality and of reciprocal consideration. Your Ambassador recognised that this arrangement could not, in effect, be any longer delayed; and that great good would result from it to our mutual relations and to the despatch of business.

In the meantime, M. Lemaire had arrived from China with supplementary instructions from your Highness for the Ambassador Chung, and he informed us at the same time of the decision come to by the Imperial Government regarding the Cemetery at Tientsin. We discerned in these new measures, which cannot fail to make an impression on the people, a proof of good feeling and of a sincere wish to satisfy us. Moreover, the Ambassador Chung having declared that, immediately on his return to Peking, he would inform the Emperor himself of all pending difficulties, and would respectfully urge their solution, the President of the French Republic, having regard to these assurances, and wishing to give a proof of conciliatory intent, and of the especial consideration which he professes for the Emperor, determined that he would receive in formal audience, from the hands of your Ambassador, the letter of which he was the bearer.

Your Highness will already have had cognisance of the details of this ceremony, and of the words which were pronounced by the President. You will have perceived that the French Government is no less desirous than yourself to see effaced all trace of the misunderstanding occasioned by the deplorable events of Tientsin. The President thinks that the punishments and indemnities awarded, are only efficacious reparation in so far as moral guarantees accompany them; and he believes that the surest way of protecting the French Missionaries and Foreigners generally, is for the Chinese Government to give them by its edicts public marks of the esteem to which honest men who act worthily and respect the law, are entitled. In this way,

popular prejudices and wilful accusations will quickly vanish; for we know that the Chinese people is docile, and listens submissively to the voice of its magistrates. The President of the French Republic desires also that the Agents of his Government, in China, endeavour, by a cordial understanding with the Chinese authorities, to prevent and solve pacifically all complications which may arise. He desires that you should not doubt the spirit of justice which guides him, nor his friendly intentions.

The prolonged stay of the Ambassador Chung in France will have had the effect of convincing him fully of our disposition, and he will be in a position to convey to you this assurance. We hope that his mission, from this point of view, will produce the best results, and we are glad to hope that it will be the prelude to more intimate relations between us—an end, to which the establishment of a permanent Chinese Legation in France, and the despatch of a certain number of young Chinese who should study here our language our arts and our industry, would powerfully contribute.

To conclude, at the moment when your Ambassador is about to quit us, I have pleasure in saying to your Highness that we have fully appreciated his qualities, his comprehension of affairs, the moderation of his mind, and his perfect courtesy. We hope that all who may succeed him will resemble him. I must also bear witness to the intelligence and zeal of the two French Secretaries—Messrs. Novion and Imbert—whom your Highness attached to him. In loyally serving your interests, as was their duty, they served at the same time the interests of their own country which do not differ from your own.

On our part, our Envoy Extraordinary and Minister Plenipotentiary, M. de Geofroy, will soon go to Peking, to pursue and to conclude there, with your Highness, the negotiations which he has commenced here. He will also be provided with the full powers necessary to proceed to a revision of the treaties. Finally, besides his ordinary credentials, he will be intrusted by the

President of the Republic with a special letter, to the Emperor, in reply to that which the Ambassador Chungchow brought hither. I do not doubt that your Highness and the Imperial Government will have full reason to congratulate themselves upon our new Envoy.

I am, &c.,  
REMUSAT.

### INFORMATION WANTED.\*

(From English Paper.)

#### — CHINA, COCHIN CHINA, AND THE PHILIPPINES.

**RHUBARB.**—The true source of the rhubarb produced in the western provinces of China and the adjacent regions is still unascertained. It is desirable to obtain living roots or seeds of the plants, as well as a full account of the collecting and drying of this well-known drug.

**CAMPHOR.**—That of commerce is obtained from Formosa and Japan. Is any produced in China, and where? The Camphor Laurel (*Cinnamomum Camphora*, Nees), is well known to flourish in many localities of the central provinces.

What is the camphor, said to be obtained from a species of *Artemisia* (worm-wood) called *Ngai*? A few pounds of it are desired.

**CHINA ROOT** is exported to Europe from Canton. The plant is said to grow in the provinces of Honan, Kwangtung, and Kwangsi. Good specimens of it are desired.

Root called *Green Patchuk* (*Pä-chih*), of which large quantities are exported from Ningpo. The plant is an *Aristolochia*: to determine the species, pressed and dried specimens with roots would be acceptable.

**CASSIA BARK.**—Specimens are much desired of the tree which affords this

bark in the south of China. Botanical specimens should in all instances include good samples of the bark, young and old, obtained from the same tree.

**CASSIA BUDS.**—These are the immature fruits of a *Cinnamomum*, supposed to be that affording the Chinese Cassia bark.

**BAMBOO.**—Specimens in flower of a bamboo, affording the broad leaves which are pinned together by the Chinese to line tea-chests, are required to determine the species.

**STAR ANISE.**—Information should be collected by an eye-witness as to the production in Southern China of this spice. It is said to be brought to the Canton market by the Fokien junks. Botanical specimens of the tree, and full particulars regarding the collection of the fruits, are desirable.

**CHINESE OIL OF PEPPERMINT** (so-called) is said to be distilled at Canton. Pressed and dried botanical specimens of the plant seen to be used should be sent to England for the determination of the name.

**CARDAMOMS.**—What is the origin of the cardamon called by the Chinese *Yang-chun-sha*, the *Hairy China Cardamom* of pharmacologists? It is said to be produced in the province of Kwangtung, and it may be a native of Cochin China.

Nothing is known of the origin of the scitamineous fruit to which the name *Large Round China Cardamom* has been given, and which is known to the Chinese as *Tsaou-kow*. The same remark applies to the *Bitterseeded Cardamom* *Yi-che-tsze*, and *Ovoid China Cardamom*, *Tsaou-kwo* or *Quâ-len*; it is probable that all of them are productions of the south of China, or of Cochin China.

### BIRTHS.

At Foochow, March 26th 1872, the wife of REV. JNO. E. MAHOOD, of a daughter.

At Ningpo, April 15th 1872, the wife of REV. A. E. MOULE, of a daughter.

### MARRIAGE.

At Ningpo, May 24th 1872, by REV. F. F. GOUGH REV. F. GALPIN and MISS MARY PARKER.

\* Information relating to any of the subjects here referred to may be addressed to Mr. Hambury, Clapham Common, near London, or to Professor Oliver, Royal Gardens, Kew.

## JOTTINGS AND GLEANINGS.

DR. LEGGE'S TRANSLATION OF THE CHINESE CLASSICS:—As our readers in China are doubtless already aware, the 4th Volume of this work, viz., The Book of Poetry, has appeared. It is in two Parts, like the 3rd Volume. The binding is done in a superior manner. We do not refer to this Book in order to give a critical notice, but to record the fact of its publication and to congratulate the Translator and those interested in Chinese Literature on the progress of this work so far attained.

REV. DR. MACLAY AT BEYROOT, SYRIAN PROTESTANT COLLEGE. SELF-SUPPORT OF NATIVE CHURCHES.—By the courtesy of Rev. N. Sites, we are permitted to take two extracts from deeply interesting letters from Rev. Dr. Maclay of the Methodist Episcopal Mission of this place who has reached Beyroot on his way home. We have been favored with a copy of the Catalogue or Prospectus of the Syrian Protestant College at Beyroot sent by Rev. Dr. Bliss, its President. The language used in the Recitations and Lectures is chiefly the Arabic. The studies pursued are of a high standard. From the American Evangelist, we learn that the corner stone of the College Building was laid by Hon. Wm. E. Dodge of New York, December 7th 1871. It was an occasion of great interest. This is a Christian College, and is one of the results of Protestant Missions in Syria. How soon will there be similar colleges in China where Chinese students shall be thoroughly trained in the Doctrines of Christianity and in Science?

*Extract of letter to Rev. N. Sites. Dated Beyroot, Syria, March 21st 1872.*

I send you herewith a letter to the native church which kindly translate and hand to them. I wanted to tell them what the Native Christians in this region are doing in the matter of self-support. The natives here are poorer than the Chinese, and are terribly pressed down by taxation; still they are will-

ing to give something to help the cause of God, and I thought their example might stimulate our Foochow Christians to good works. I have met \* \* \* Rev. Dr. Bliss, President of the Syrian College, here, and Profs. Porter and Lewis who are teaching in the College. There are about eighty students in the Institution; and it seems to be doing well. I have met also an English lady here, named Mrs. Mott who is engaged in the work of educating the Natives. Her Sister, Miss Lloyd, is cooperating with her. They have in this city seven schools under their care, and in all Syria there are twenty three schools which they control. The number of scholars in all these is about sixteen hundred, of whom a goodly proportion are boarders.

*Extract of letter to the Chinese Church (referred to above) dated Beyroot, March 20th, 1872.*

I have told the people here something about the work going on in China, and they have been greatly interested in it. I have also been greatly pleased with what I have heard here about the progress the truth is making. A glorious revival is now going on in the region north of Beyroot, and the native Christians are introducing the plan of self-support. In one mission, the native Christians have made a rule that they will not organize a Christian Church in any place till the native Christians there are willing to call a pastor and pay one half of his salary. In another portion of the field, the Christians have determined that they will not organize a church in any place till the Christians there will call a pastor and pay *all* his salary. The Christians here are willing to give money to support the gospel, and the consequence is that God blesses them. There is a large college here for native young men. The tuition and all other expenses are paid for by the students; and there are about eighty now in the College. They are fine looking young men, and a goodly number of them hope to become preachers. I hope the time will soon come when all over China there will be self-supporting churches and schools. May God hasten the glorious day.

KIU-KIANG ITEMS; April 19.—The Rev. Mr. Ing and family, leave for the interior in a few days, to take up their residence at "Wu-cheng"—a very promising field of labour.

The Rev. Mr. Hall makes two or three visits every month to "Wu-sueh"—a town thirty miles above Kiu-kiang, where he has succeeded

in opening a chapel, and a day school; both very well attended. He has also been successful in his city school here, having quite a large number of scholars. Both his chapels are well filled with congregations every day.

**MISSIONARY EXCURSIONS FROM FOOCHEW.**—Two quite extensive Missionary Excursions have been made recently by members of the Methodist Mission. Messrs. Sites and Plumb returned about the middle of May, after an absence of twenty four days; having visited six walled cities—a good part of the time being spent on routes not previously traveled by any foreigner; at least not by any Protestant missionary. They first visited some of the stations of their mission, half way to Amoy on the South; then turned to the westward and for days traveled over a very mountainous region, and reached the 尤溪 Yu-ki river 125 miles from its junction with the Min. The most distant point reached was 大田 Ta-tien city, in a southwest direction from Foochow; distant by the route they took to reach it *via* 興化 Hing-hwa and 永春州 Yung-chun chow 200 miles; by the route they traveled from it homeward *via* 尤溪 Yu-ki city by boat, 225 miles. They were uniformly well treated by all classes, people and officials. At Ta-tien, the Hsien magistrate invited them to call upon him. They did so, and the interview was pleasantly spent conversing about Christian doctrine, Astronomy, &c. The magistrate on their leaving his Yamen accompanied them to the second gate, and before the assembled crowd dismissed them in a most respectful manner, after having in a stern voice ordered one of his attendants to proclaim to the spectators who the strangers were, and that they were to be treated properly &c.

During this trip they visited a native paper factory, and a native forge for smelting iron ore, bringing away samples of iron and paper.

Messrs. Sites and Ohlinger returned April 9th from a similar missionary tour after an absence of 23 days, having reached the 光澤 Kuang-tse district city 280 miles by river northwest from Foochow, and only 25 miles from the western boundary of the Fookien province. Hitherto Protestant Missionaries had not passed westward beyond 延平 Yen-ping city, 140 miles from Foochow. They received over eight dollars for Scriptures and Christian tracts sold, and could have sold more, but their supply failed them.

Two hundred and thirty miles from Foochow, they happened in with a family of four adult persons who gladly received the truth, and knelt with the Native preacher in prayer. They had in their house but one Christian book, a Hymn book, which the old lady had studied faithfully and from it exhorted others to become Christians. She had received the Hymn book while away from home some time previous and prized it highly.

They were also well treated by all classes, people and officers, throughout the entire trip. They visited a coal mine, bringing away fine specimens of coal, and for days traveled among the beautiful Tea hills; and returning by boats, reached Foochow in five days.

Rev. C. Hartwell of the American Board Mission has made some 8 or 10 trips into the country, adjacent to Foochow on the east and south, since January 1st. His usual plan has been to have the native helpers and colporturs in a certain district meet him at a convenient point, when he examines them on their studies, gives instruction &c. spending several days together.

TRANSLATION OF THE NEW TESTAMENT IN MANDARIN.—We have received a copy of this Translation complete in 6 parts or Volumes, bound in Chinese style,—*presented by Translators*. It is printed from blocks engraved in Peking, in large characters, on thin white paper. It professes to be translated into Mandarin from the original Hebrew:—按希利尼原文繙譯官話. This is the latest revision made by the Translation Committee at Peking; but we infer from the clause written on the cover of 1st Volume—*Criticisms and suggestions invited*—that it is not intended to be their final one. We are glad that their work is so far and so well done, and are glad to learn that the Mission Presses at Peking, Shanghai, and Foochow are printing Editions, that printed at Shanghai being stereotyped.

THE BOOK OF COMMON PRAYER IN MANDARIN.—Some time ago we received a copy of this Translation, made by Rev. J. S. Burdon and Rev. S. J. Shereschewsky, both of Peking. We are informed that it is not simply a corrected Edition of the translation which Mr. Burdon made some 5 or 6 years ago, but with unimportant exceptions, is a new translation throughout. It was printed at the Amer. Mission Press, Peking, 1872.

MANDARIN BOOKS.—Published at Methodist Press, Foochow.

New Testament, large, and small type (in press), For Peking.

Hymn Book,	„	„
Ritual,	„	„
Catechism,	„	„
Tract on faith,	„	„
Hymn Book,	„	Kiu-kiang.

REPORT OF THE AMOY MEDICAL MISSIONARY HOSPITAL FOR THE YEAR 1871.—Physician and Surgeon in charge, P. Manson Esq., M.D. C.M. This hospital is doing a good work, and is supported chiefly, if not entirely, by local subscriptions. The

Committee consists wholly of missionaries, and its Secretary is a missionary. We have been interested in what is said about cases of Leprosy and Elephantiasis, but have room only for what the Secretary, Rev. J. Macgowan, says about the Preaching of the Gospel in the Hospital—which, besides being happily expressed, embodies sentiments that apply to many places in China outside of Amoy.

“In addition to the medical work that has been carried on with such happy results in the Hospital, there has been another, but no less interesting one, that has been performed simultaneously with the former. I refer to the systematic preaching of the Gospel carried on by the three missions during the past year. It is gratifying to think that the benevolent efforts of the community do not terminate with the particular cases that their kindness has been the means of relieving. The great majority of the patients, though they might carry away with them a feeling of gratitude for the relief afforded them, would undoubtedly have a less keen appreciation of the merits of the Hospital were the efforts confined simply to prescribing for their diseases. I have often heard Chinese express surprise that foreigners should expend so much labour and money upon people who not merely were not their own countrymen, but who were utter strangers to them. In the Hospital the Chinese have explained to them, in the preaching of the Gospel, the motives that induce the Amoy community to such a work of benevolence. They become acquainted with the sublime Truths of the Gospel, and they learn how vast has been their influence, wherever they have been received, in opening the heart of man to feel for the sufferings and sorrows of his fellowmen of whatsoever race or clime. The hundreds who go away

into the interior carry away with them not only new ideas about religion, but also a kindlier feeling for foreigners generally. It is not simply the missionary who will reap the benefit of these kindly impressions—the merchant too, when the country is eventually thrown open to him, will discover that his work of charity in Amoy has reached far away into many a town and village in the interior, and an impression has been created in his favour that will redound in no small measure to his advantage."

**CHINA AND JAPAN.**—The following missionaries by the Steamship *America*, arrived at Yokohama, Japan, May 24th, 1872.

**FOR JAPAN.**

*Yokohama.*—Rev. Henry Loomis and Mrs. Loomis.

*Kobe.*—J. C. Berry, M. D. and Mrs. Berry.

**FOR CHINA.**

*Teng-chow.*—Rev. J. B. Hartwell, Mrs. Hartwell and Miss E. Moon.

*Hang-chow.*—Rev H. C. Du Boss and Mrs. Du Boss, and Mrs. E. A. Randolf.

*Canton.*—Rev. R. H. Graves, Mrs. Graves, Rev. N. B. Williams, Mrs. Williams and Miss Louisa Whilden.

*Foochow.*—Rev. S. F. Woodin and Mrs. Woodin.

The missionaries for *Canton* and *Teng-chow*, are of the Southern Baptist Board. Mr. Du Boss and party are of the Southern Presbyterian Board. Mr. Loomis and wife are of the American Presbyterian Board. Dr. Berry and wife, and Mr. and Mrs. Woodin are of the American Board of Commissions. Mrs. Williams and Miss Whilden are both daughters of Rev. Mr. and Mrs. Whilden, Missionaries at Canton in 1853-4.

Several of the party were present at a public preaching service to the Japanese in the Reformed Church

Mission's Chapel at Yokohama. Some 40 Japanese were present, several of whom took part in the exercises which were wholly in the Japanese language. There are some 25 or more Japanese Church members in connection with that mission; and in Yokohama, no objection is now made to the preaching or hearing of the Gospel.

*Errata.*—Page 302. For Rev. N. G. Plumb, read Rev. N. J. Plumb.

**SPECIAL NOTICE TO AGENTS, CONTRIBUTORS AND SUBSCRIBERS.**

My connection with *The Chinese Recorder and Missionary Journal* as Editor closes with this Number. I deeply regret that I have not been able to make arrangements for its continuance. There must be a suspension of publication until such arrangement can be effected. Until the receipt of a letter by the June American Mail from its previous Editor, Rev. S. L. Baldwin, I expected he would resume the Editorship on his return in the fall, in accordance with the tenor of previous letters; but under date of "April 22nd," he assures me that he shall not take it up in case its publication should be suspended after the completion of the 4th Vol. until his arrival. It is hoped that some arrangement may be made before long for its continued publication, or that Mr. Baldwin will be induced to resume the Editorship on his return next fall. Many circumstances absolutely forbid that I should continue its Editor and publish *The Recorder* at Foochow. In case any arrangement for its continuance shall be made, a notice to that effect will be sent around to Agents &c. as soon as possible by the future Editor.

JUSTUS D. LITTLE,

Foochow, June 21st, 1872.

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## EDITORIAL NOTICES.

The Editor would call attention to the Special Notice to Agents, Contributors and Subscribers on last page of this No.

The Editor regrets that the May No. makes its appearance so late, but circumstances beyond his control have delayed the printing of the last form till now (June 21st).

**N. B.**—Copies of 3rd and 4th volumes of the *Recorder* supplied at \$1.50 each or \$3.00 for both, exclusive of postage, provided application is made to present Editor before the 5th volume is commenced. After that time, the price will be \$2.00 per volume or higher as the Editor of 5th volume may decide. Application should be accompanied with the pay in postage stamps or otherwise.

A few extra copies of November *Recorder*, (No. 6, 4th volume) containing Translation of the proposed Chinese Missionary Circular, and letters concerning it by various Missionaries, 10 cents per copy, beside postage. Application for them should be accompanied with the pay.

The retiring Editor respectfully requests that Agents in arrears on *Recorder* account will settle as early as possible.

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BY

Rev. JUSTUS DOOLITTLE.

The Printers having failed to print the 2nd vol. as fast as they did the 1st vol. last Fall and Winter, when on cover of the December *Recorder* it was announced that the Second Volume would probably be ready for the binder early in Summer of 1872,—no definite time when it will be ready for delivery can now be promised; but Subscribers to it may rest assured that it will be sent them at the earliest possible date.

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